To Win the War on Global Terrorism, We Must Defeat the Adversary at Home

It’s a two-front war in which conservative traditionalists are embroiled; a military fight against the radical Muslims abroad and a cultural battle against the liberal secularists at home. These two forces have formed a strange coalition — a kind of alliance of the vindictive and the immoral — and they are now working together against those of us who are religious traditionalist. We have to recognize this, and take them on simultaneously. There is no way to restore America’s culture without winning the war on terror. Conversely, the only way to win the war on terror is to win the culture war. Thus we arrive at a sobering truth: In order to crush the Islamic radicals abroad, we must defeat the adversary at home.

Who is this “adversary at home?” It is organizations such as the American Civil Liberties Union, the National Organization for Women, People for the American Way, Planned Parenthood, Human Rights Watch, and moveon.org. They have allies in Congress, the media, Hollywood, the nonprofit sector, and the liberal universities. These secularists are the primary reason for Islamic anti-Americanism … as well as the rage toward a decadent America that is erupting among other traditional cultures around the world. In addition, they are waging an aggressive global campaign to undermine the traditional patriarchal family and to promote secular values in non-Western cultures. This campaign has provoked a violent reaction from Muslims who believe that their most cherished beliefs and institutions are under assault.

Is America a threat to the traditional cultures of the world? Is American culture a worldwide destroyer of morals? Do American values undermine the traditional family and corrupt the innocence of children? Many Americans are likely to indignantly answer, “No.” Conservatives are no less reluctant than liberals to admit that some radical Muslims may have valid objections to American society.

(Continued … on page three)
President's Corner

Hello Fort Snelling Foundation members and friends. What a fantastic Memorial Day Sunday we had at the Chapel. The 208 white crosses in the Memorial Garden ... with the lighted votive candles and poppies ... were an awesome sight to behold. Thirteen fallen heroes were represented by 130 family members. Each family received two red roses that were given to the spouse, parents or grandparents. The overnight Prayer Vigil for Peace was very successful with 53 participants throughout the night. The Sunday morning worship service and the tribute around the flag pole were absolutely outstanding. If you were not able to attend this year, make certain to mark your calendars now to attend in 2008. Thank you to all of the volunteers and participants for your hard work.

Sunday, 1 July we will celebrate Independence Day with a traditional ice cream social following the 11:00 a.m. worship service. Ice cream and cookies will be served with music provided by the Reuben Rirstom Jazz Trio. This is always a special celebration.

"Hear Ye - Hear Ye" the Chapel Picnic is scheduled for Sunday, 15 July from 1-3 p.m. at the Veterans Memorial Park in Richfield. The Pigs Eye Jass Band will be the entertainment for the afternoon. This is a wonderful afternoon to socialize with your family members, friends and neighbors. This will once again be a catered picnic lunch. There is more information elsewhere in this newsletter.

The air conditioning project is now complete. We hope you will be able to enjoy services here at the Chapel in comfort during the hot, humid weather of summer.

Thank you to each person who has signed up as a volunteer on one or more of the many Foundation committees. The committee chairpersons will be calling you soon. It would be hard to survive without our volunteers.

(Continued history of VA Medical Center...)

Some information about our replacement Minneapolis VA Medical Hospital as ninety-eight percent of the old facility was replaced. In the main atrium as you enter the main area of the VA Medical Center hangs a huge American Flag from the ceiling that measures 50 x 30 feet. This flag is an awesome sight. You cannot help but be touched by the sight of it. It is the largest VA hospital with more than 1.4 million square feet. There are three atria, enclosed from the extremes of Minnesota weather. These are the "Crown Jewels" of the building. Every room in the hospital has a view of one of the atria. The inside atria provide views for the rooms not facing the outdoors as the VA wanted every room to have a view. The main information desk and lobby are encompassed by the atrium with the flag, another atrium has dining space and a third includes a walkway. The atria are filled with greenery, wooden benches, brick planters and even street lights.

(Continued ... on page four)

Board of Directors

Executive Officers
Patricia Swanson, President
Bob Peterson, Vice President
Kay Schoen, Secretary
Jerry Kellgren, Treasurer

Members at Large
Bob Brautigam
Travis Beard
Iain Hodge
Pat Hoy
Bob Ozbolt
Barbara Sommerville
Ted Stamos

Advisory Ex-Officio Members
Don Bauman
Arden Bjornberg
Dan Johnson
Becky Van Meter

Immediate Past President
Ted Nemzek

Standing Committee Chairs:
Worship Committee: Kay Schoen
Finance Committee: Jerry Kellgren
Fellowship Committee: Travis Beard
Publicity Committee: Iain Hodge
Personnel Committee: Bob Ozbolt
Benevolence: Pat Hoy

The Board welcomes input from members. If you have an idea or suggestion, please feel welcome to contact the appropriate Board person.

Scheduled 2007 Board Meetings:
Saturdays (9:00 a.m.) ...
15 September, 17 November ...
at the Federal Bldg.
Sunday (1:00 p.m.) ...
16 December ...
in the Chapel

If you would like a copy of the 2006 Annual Report, please call the Foundation Office at (612) 970-7866 and leave your name/mailing address that we may send you a copy of this impressive report of last year's accomplishments.
We should not dismiss the Islamic or traditional critique so easily. In fact, as our own domestic and cultural debate shows, we know that many of the concerns raised by the radical Muslims are widely shared in our own society. Many conservative and religious Americans agree with the Islamic fundamentalists that American culture has become increasingly vulgar, trivial, and disgusting. I'm referring not merely to the reality shows where contestants eat maggots, or the talk shows where guests reveal the humiliating details of their sex lives. I am referring also to "high culture," to liberal culture that offers itself as refined and sophisticated.

For the past quarter century we have been having a culture war in this country, which has, until now, been viewed as a debate with only domestic ramifications. When we debate issues like abortion, school prayer, divorce, and gay marriage, we are debating two radically different views of liberty and morality. Issues like divorce and family breakdown are important in themselves, yet they are ultimately symptoms of a great moral shift that has occurred in American society … one that continues to divide and polarize this country; and one that is at the root of the anti-Americanism of traditional cultures.

Shortly after the fall of Baghdad, graffiti began to appear on the walls of the city and its surroundings. One such quote read – "Marriage of the same sex became legal in America. Is this, with the mafia and drugs, what you want to bring to Iraq, America? Is this the freedom you promised?" Even if the source of this statement is of little consequence, the content is revealing. It is not an objection to freedom, but to the kind of freedom associated with drug legalization and homosexual marriage. As such, it is a vital clue to the sources of Muslim rage.

Islamic radicals do not hate America because of its wealth and power; they hate America because of how Americans use that wealth and power. They do not hate us for our freedom; they hate us because of what we do with our freedom. The radical Muslims are convinced that America (and Europe) have become sick, demented societies that destroy religious belief, undermine traditional morality, dissolve the patriarchal family, and corrupt the innocence of children.

The Muslims who hate us the most are the ones who have encountered Western decadence, either in the West or in their own countries. The revealing aspect of the 9/11 terrorists is not that so many came from Saudi Arabia, but that so many of them … like the ringleader, Muhammad Atta, and his group … had lived in and been exposed to the West. The point is – their hatred was not a product of ignorance, but of familiarity; not of Wahhabi indoctrination, but of firsthand observation.

The Islamic radicals focus on America because they recognize that it is the leader of Western civilization or, as they sometimes put it, "the greatest power of the unbelievers." Bin Laden himself said in a 1998 interview, "What prompted us to address the American government is the fact that it is the head of the Western and crusading forces in their fight against Islam and against Muslims." Moreover, Muslims realize that it is American culture and values that are penetrating the far corners of the globe, corroding ancient orthodoxies, and transforming customs and institutions. Many Americans, whatever their politics, generally regard such change as healthy and good. But this attitude is not shared in traditional societies, and it is virtually nonexistent in the Muslim world.

For the radical Muslims, their main motive is the belief that the fate of Islam is at stake. Bin Laden in one of his videos said that Islam faces the greatest threat it has faced since Muhammad. How could he possibly think this? Not because of U.S. troops in Mecca, nor even because of Israel. The threat bin Laden is referring to is an infiltration of American values and mores into the life of Muslims, transforming their society and destroying their religious beliefs. Even the term "Great Satan," so commonly used to denounce America in the Muslim world, is better understood when we recall that in the traditional understanding (shared by Judaism, Christianity, and Islam) Satan is not a conqueror; he is a tempter. In one of its best-known verses, the Koran describes Satan as "the insidious one who whispers into the hearts of men."

For the Islamic radicals, 9/11 was a message to America that said: Your America is a repulsive sewer. This sewer is now pouring itself into the rest of the world. We will fight to the death to keep it out of our part of the globe. In fact, we will fight in any way we can until every vestige of your sick, demented culture is eradicated.
(Continued ... from page two)

The outpatient and research components for the Minneapolis VA Medical Center are very large compared to many other VA Hospitals. The VA Medical Center is affiliated with the nearby University of Minnesota hospital. Thus it is also very much a teaching hospital where both medical students are trained and new physicians complete their residencies.

A new spinal cord facility will be open soon to provide care for the returning injured troops from the Global War on Terrorism. The brain injury trauma center is filled all the time with injured troops. We can be so proud of our Minneapolis VA Medical Center with all the latest medical and rehab facilities and constant research to improve their services.

Words to ponder ...

All of us have something in our past that we regret doing. It may have been an honest mistake, a moral failure, or a foolish decision. We wish it had not happened, but it remains in our mind and often drags us down. The writer of Proverbs said that “honey ... is sweet to your taste; so shall the knowledge of wisdom be to your soul; if you have found it, there is a prospect [future hope], and your hope will not be cut off” (Prov. 24:13-14). While the past remains part of our lives, it doesn’t have to determine our future. With God’s wisdom and the forgiveness He offers (Ps. 130:3-4; Acts 13:38-39), we can focus on the future with hope. The vain regrets of yesterday have vanished through God’s pardoning grace; the guilty fear has passed away, and joy has come to take its place. It’s better to look ahead and prepare than to look back and despair.

— Patricia Swanson
Foundation President
(952) 885-0623
E-mail: 155swanson@msn.com

Special
Patriotic/
Veterans
Events . . .

**Sun., 1 July ‘07 — Independence Day** — celebrating the 231st birthday of our nation ... culminating in an ice cream social.

**Sun., 16 Sept ‘07 — POW/MIA Remembrance** — remembering those who are prisoners of war and those missing in action.

**Sun., 11 Nov ‘07 — Veterans Day Remembrance** — recognizing U S veterans of all branches of the armed forces.

**Sun., 2 Dec ‘07 — Pearl Harbor Remembrance** — recognizing survivors ... with a candle lighting tribute to those who have passed away since last year.

**Annual Ice Cream Social**

On Sunday 1 July, we will have our Independence Day Ice Cream Social. Join us for this celebration ... following our 11:00 a.m. worship service ... in the Fellowship Hall for ice cream and strawberries and coffee, tea or punch.

Our special music for worship and the social will be provided once again by the Reuben Ristrom Jazz Trio.

**7th Annual Chapel Picnic**

Following the worship service on Sunday 15 July all are welcome to attend our Seventh Annual Chapel Picnic at the Veterans Memorial Park Picnic Shelter in Richfield (one block south of the Crosstown on Portland Ave). The dress is CASUAL. The catered meal will be served from 1 - 2:00 p.m. Price of tickets: $10.50 for adults, $6.00 for children ages 8 and under. Tickets are on sale in the Fellowship Hall beginning 10 June. Bring your lawn chair, sit back and relax (2 - 3 p.m.) to an outdoor concert with Pigs Eye Jass Band. Invite your friends!
from the holy ground of Islam. We may be poor and oppressed, but we would rather be poor and oppressed
than become the immoral, perverted society that America has become. So get the hell out of the Middle East,
because you represent the values of the Devil.

What traditional Muslims identify as the sins of the United States, however, are really the sins of the liberal
secularists. Traditional Muslims don’t see the Americans who work hard, go to church, and look after their
families. Instead they turn on their TV sets and witness the perverted lifestyles that Hollywood presents as
sophisticated, admirable, and typical of the American way. Traditional Muslims see one America and do not
realize that there are two Americas.

Numerous surveys such as the Pew Research study have shown that the vast majority of traditional Muslims
reject terrorism. At the same time they don’t want their condemnations of terrorism to sound like an endorse-
ment of Western secularism and moral depravity. In general the traditional Muslims also reject violence,
although some will approve violence that is used in what they consider “wars of national liberation.” Moreover,
the Pew survey shows that very few Muslims consider democracy a “Western way of things that would not
work here.” The World Values Survey shows that in most Muslim nations support for self-government is just
as high as in the West. In some countries more than 90 percent of Muslims endorse democracy — a higher
percentage than in the United States. Muslims want democracy, but at the same time they want real
democracy. They want governments that reflect Muslim interests, not American or Israeli interests.

For traditional Muslims, self-rule also means the right to establish a society under God’s rule and governed,
at least in some aspects, by Islamic law. This is not to say that traditional Muslims are enemies of individual
freedom. They support basic freedoms, such as the right to own property, the right to assembly, the right to
one’s religious beliefs, the right to vote, and the right to criticize the government. At the same time, they
reject contemporary liberalism. Traditional Muslims do not support the right to blaspheme against Islam, the
right to sex before marriage, the right to no-fault divorce, the right to abort one’s offspring, or homosexual
rights. Nothing discredits freedom in the eyes of traditional Muslims so much as the equation of freedom with
what they perceive as gross immorality and licentiousness. For many Muslims, it is not freedom but moral
depavity that is today the distinguishing feature – and leading export – of American civilization. When
traditional Muslims see how freedom is used in America, they become increasingly convinced that the Islamic
world is better off without this kind of freedom.

In order to build alliances with traditional Muslims, the conservative traditionalists must take three critical
steps: First, stop attacking Islam; cease blaming Islam for the behavior of the radical Muslims. Second, build
ties with traditional Muslims to let them govern their own societies; Muslims must choose their own way of
democracy. (Iraq is the test case for this.) Third, support … rather than condemn … Muslims when they
defend their traditional values. Conservatives must strive to convince traditional Muslims that there are two
Americas and that one of these has a lot in common with them.

Again, I believe we are fighting a two-front war. The first is a war against Islamic radicalism and fundamental-
ism … which I’ve attempted to address. The second is a cultural struggle against the liberal secularists and
its insidious political and moral influence in America and around the globe.

Conservatives believe in traditional morality. Liberals believe in personal autonomy and self-fulfillment; and
these secularists have been winning the culture war in the sense that they have been able to produce a
massive transformation of American society along the lines of their new moral code. My point is not that
liberals would approve of all the grossness and sensuality of contemporary popular culture, but that the liberal
promotion of autonomy, individuality, and self-fulfillment as moral ideals make it impossible to question or
criticize or place limits on these cultural trends. In the moral code of self-fulfillment, “pushing the envelope,”
or testing the borders of sexual and moral tolerance, becomes a virtue; and fighting for traditional morality
becomes a form of repression or vice.

To American liberals, the great social revolution of the past few decades – with its 1.5 million abortions a
year, with one in two marriages ending in divorce, with homosexuality coming out of the closet and now
seeking full social recognition and approval – is viewed through the prism of an expansion of civil liberties,

(Continued ... on page six)
(Continued ... from page five)

“freedom of choice,” and personal autonomy. Thus it is seen as a moral achievement. But viewed from the perspective of people in the traditional societies of the world, notably the Muslim world, these same trends appear nothing less than the shameless promotion of depravity. So it is not surprising to see pious Muslims react with horror at the prospect of this new American morality seeping into their part of the world. They fear that this new morality will destroy their religion and way of life – and they are probably correct!

My conclusion is that the two wars – between the radical Muslims abroad and a cultural battle against the liberal secularists at home – are intimately connected. In fact, we cannot win the first war without also winning the second war.

It is my conviction that we must earnestly pray for a spiritual revival in America; that the Spirit of God will move across this nation and call God’s people to repentance. That America’s evangelical Christians ... of which I consider myself ... will engage in reshaping our culture to regain the ground once led by god-fearing citizens of these United States. That such Christians will get involved in the processes of law-making, speaking out on the issues and casting their vote ... in accordance with the will of God. That we will fulfill the biblical mandate to have dominion over the earth and govern it in the name of the Lord.

Will you join me in this spiritual battle? My friend, the ramifications of losing this two-sided war is of eternal significance! This is no time to be AWOL (Absent With Out Leave).

Serving God and Country,
Rev. Dr. Kenneth L. Beale, Jr., Chaplain
(612) 747-1059
E-mail: kenneth.beale@us.army.mil


---

Chapel Is Now Air Conditioned

After more than a year of meetings and countless hours of planning, the Foundation is happy to report the air conditioning project is complete! The cooperation between the Department of Natural Resources and the Fort Snelling Memorial Chapel Foundation has been stellar throughout the entire process. There were many individuals involved but special words of appreciation need to be shared with Foundation members; Jim Kirihara, Daryl Kreutz and Ted Nemzek; and Bob Piotrowski, DNR Fort Snelling State Park Manager as these folks were on the frontline of the project.

The foresight of the Foundation's Board is admirable. Chaplain Ken negotiated a 10 year “freeze” in rental rates with the DNR effective July 1, 2007. The Foundation’s total investment is $99,500. A minimal effort to fund raise has been implemented with a wonderful response over $8,000 has been received from memorial gifts, private donations and veteran organization gifts.

Come any Sunday of your choosing and enjoy the comfort of air conditioning, in addition to the unusual quiet ... with the absence of the highway and airport noises.

Above: Patricia Swanson, Foundation President, presents a symbolic check to Bob Piotrowski, manager of the Fort Snelling State Park, DNR ... as Chaplain Beale looks on. The Foundation contributed $99,500 to the project and the Department of Natural Resources agreed not to increase our rental of the Chapel for the next 10-years.
The balcony at Fort Snelling Memorial Chapel has another name. It is a name that goes back to the building of the Chapel eighty years ago. The balcony was built into the Chapel with an expressed purpose and separate entrance. It was to fulfill a duty that was to become part of the Army way of life at the fort.

It was the practice to offer all troops that found themselves in the "brig" (actually a naval term, but very descriptive) the opportunity to spend time at worship on Sunday morning for their transgressions in relation to military law and procedures. If a soldier got in trouble he wasn't tried by civilian law, but he was tried by military law in a court of his superior officers. Of course, if the charge was serious, such as murder, full courts-martial would be set up and the convicted soldier would be sent to a military disciplinary barracks (prison), like the one at Fort Leavenworth, Kansas, to serve time. However, misdeemans were handled at local post level and in the Army the "brig" was actually referred to as the "guard house."

Come Sunday morning, the shackled soldiers would be marched, under guard, to the Chapel and enter by a private side door just prior to the start of the service into the balcony seats. Mr. Bob Peterson of our congregation had the opportunity to be involved as a guard during World War II in the "Prisoners Balcony" as it was then called. He was stationed at Fort Snelling as an eighteen year old corporal from Vermillion, South Dakota in 1945.

(read Bob Peterson's story ... beginning on page nine)

Today the entrance Mr. Bob Peterson used to escort prisoners through has been sealed and the outside stairway steps are used by wedding couples as a place for their wedding poses. The location is just around the corner from the parking lot entrance, adjacent to the basement entrance to the Chapel.

Upon entering into the building, the men would climb the winding back staircase up one floor into the area past a very interesting window pertaining to prisoners. The top scene shows the Hebrew exile into Egypt with the biblical quote, "Let my people go." The center setting reflects upon a family praying for the return of a family member held as a prisoner of war across the sea. The bottom panel shows a modern prisoner of war scene where a chaplain is shown, with the quote, "To Proclaim Release to the Captive."

(Continued ... on page eight)
After entering into the loft ... and looking to the right ... there is a round stained glass window dedicated to the oldest active infantry regiment of the United States Army. It serves as Escort to the President or Presidential Guard; the Third Infantry Regiment. The First Battalion operates out of Fort Myers, Virginia near Washington, D.C. and serves as the honor guard at the Tomb of the Unknowns at Arlington National Cemetery. It also is still using horses in its Old Guard Caisson Platoon to draw caissons for National Cemetery funerals.

The Second Battalion (Infantry) is stationed at Fort Lewis, Washington where it is assigned to the Third Stryker Brigade Combat Team in the Second Infantry Division (Indian Head). Outside of World War I the Third has operated in every theater of war operation that this nation has been involved in, including the Indian Wars prior to 1812.

Called "The Old Guard" the regimental motto is "Noli Me Tangere" — Latin for "Touch Me Not." It began its service in the Continental Army during the American Revolution under General George Washington. Today it honors this early service by having as part of The Old Guard, the Old Guard Fife and Drum Corps, which plays music dating back to the time of the Continental Army.

It was organized as the First American Regiment on 3 June 1784. By 1815 the First had been consolidated with the 5th, 17th, 19th and the 28th regiments and renamed the Third Infantry Regiment because it commander was third in time-in-grade among the Army’s regimental commanders. On 8 June 1922 its home became Fort Snelling, Minnesota. So when the Chapel was built, shortly thereafter, this window became one of the original ones in the building. The Fort Snelling history with the Third Regiment was ended when the Second Battalion was inactivated on 1 September 1942 (less Headquarters and Headquarters Company) at Fort Snelling.

Among military coat of arms the Third is unique. The shield is "the Coat of Arms of the United States," due to its long military lineage. The shield is at the center of the window, and the stripes on it are seven white and six red parallel ones. The upper part of the shield is blue and white, which are the regimental colors, and represent valor and loyalty. The cocked hat on the shield refers to its founding as the first American regiment in 1784.

The alternating colors of red and silver symbolize the units distinguished service during the Mexican-American War from 1846-48. The Baton (a short wooden stick) which is a symbol of office has been added as well. It represents the fact that the actual baton was cut from the flag pole which stood in the Grand Plaza of Mexico City in 1847 when the command of the army was under General Winfield Scott. Today, the actual baton is in the possession of the regiment.

The bayonet in the shield represents service in the Civil War of 1861-65 for its tradition to pass in review of its officers with fixed bayonets. It is the only unit in the Army that has an Act of Congress specifically providing it with the right to march with fixed bayonets.

The officers dress belt symbolizes the regiment's additional role as the honor and ceremonial unit at the Nation's capital. The buff and black knapsack strap is perpetuated in the distinctive trimming. The knapsack was used by the soldier to store food and clothing on the march in 19th century soldiering.

Over the years the balcony has not changed much. It still has the narrow stairway, and wooded floor and benches. Today, as the Fort Snelling Memorial Chapel Foundation website (www.fortsnellingmcf.org) mentions, the balcony is used for worship services, and no shackles are required! The location has become a popular spot for taking photographs and video taping of weddings, baptisms and special veteran remembrances. It is definitely worth a trip up the winding stairs to view this historical past, unique to this Chapel.

— Newell Chester
Getting to Know You …

In 1945, I graduated from high school in Vermillion, South Dakota. I was immediately drafted into the Army, as were many other 18 year olds at this time in World War II.

In July, I boarded the train for Fort Snelling, Minnesota; a scary, long 350 mile journey for an 18 year old who had never been out of the state. At Fort Snelling, I received my physical and induction into the Army.

I was assigned to the infantry and sent to Camp Robinson, Arkansas for basic training. Summer in Arkansas was hot and humid. I recall lying in that hot, hastily made wood barracks one Sunday afternoon listening to a buddy’s transistor radio (a luxury), when the program was interrupted with a news flash to say the Air Force had dropped an atomic bomb on Japan.

When we completed basic training, several of us were singled out for special duty. We had mixed feelings as the rest of our division was being sent to Europe.

The Army needed clerk-typists and personnel with office skills. I was sent home on a short furlough and then traveled by train to Fort Bliss, Texas; a three-day train ride at that time. Boring. At Fort Bliss I worked in the headquarters, doing sundry office duties. One of my jobs was to read Army communications coming to the office weekly, and distribute it to the proper personnel.

One day, to my delight, I read a new regulation stating, “Any current person in the military, having next of kin killed in the war, could request a transfer to a military base closest to their home.” My older brother had been killed in France, 1944. I thought immediately about Fort Snelling, being the closest to my home, and immediately applied for a transfer.

I was lonely at Fort Bliss, and thoughts went through my mind … if I was given the transfer to Fort Snelling, I would be closer to home and maybe my fiancé, Clarys, could come to see me.

The transfer was granted and I arrived at Fort Snelling in early 1946, to begin working in the Headquarters General’s office. I was assigned multiple tasks, varying from day to day, clerk-typist work, assisting the General in beautifying the grounds in the spring, driving his jeep, and occasional guard duty. The fort was to be deactivated and many men were being sent for discharges, resulting in a shortage of MPs (military police).

On one Friday afternoon, the General called two of us NCOs into his office. On his desk were two MP arm bands and two belts with forty-five caliber pistols in them. The General said we are short of MPs and have two men in the guard house that want to attend chapel service Sunday. I am appointing you MPs for the weekend and here are the papers and orders to fulfill this duty. Be here at 0800 Sunday morning and a driver will be here to take you to the “brig” (jail) and return you after the service. Sunday came and the assignment was completed without incident.

We each had a prisoner handcuffed to us. We entered the chapel through a separate outside entrance to the stairs leading to the “prisoner’s balcony.” I enjoyed the service very much. Incidentally, that separate entrance has been stoned closed. The chapel was always about three-fourths full. There never were more than two prisoners at a service with us. I recall this vividly as we ‘escorted’ prisoners to services frequently until the fort was closed down.

(Continued … on page ten)
I did not enjoy my “all night” guard duty at the brig, which was not often … Praise the Lord! One of the most challenging “duties” as a “temporary” MP was when myself and another NCO were asked to go to Fargo, North Dakota to bring back two A.W.O.L. prisoners. This was a two day trip by train. We were given MP arm bands, 45 caliber pistols and a carbine rifle, handcuffs, official papers, ration coupons for food and other necessary items for the trip.

This was not a fun trip. The prisoners were bad, dirty and both had foul mouths that cursed us, the Army, our government … most of the way back. No sleep for us! I was scared with this fugitive handcuffed to me. We were happy to get back safely and see them locked in the fort brig awaiting escort to Missouri.

On a happier note, Clarys and I were married in the Chapel, June 20, 1946. The same Chaplain and organist that I had heard many times when guarding prisoners and when attending services performed our brief ceremony. In the early 1960s, Clarys and I assisted in obtaining over 500 signatures requesting the Chapel be spared, restored, and reopened for inter-denominational worship services.

Our marriage has lasted over 60 years; sadly, old Fort Snelling … as I knew it in 1945-47 … has not. However, the Chapel has; praise be to God! Clarys and I are proud to be part of the Chapel Foundation witnessing the Word of God being proclaimed weekly.

Submitted by: Bob Peterson

**Memorial Day Remembrance at the Chapel**

*Above:* After the memorial service, worshipers gather outside the Chapel around the flagpole.

*Above:* Honor squad fires the volleys, lowers the flag and plays Taps.

*Above:* Over 200 white crosses … bearing the names of global war on terrorism causalities from IA, MN, ND, SD and WI.

*Above:* Young and old alike paid their respects by placing poppies and roses at crosses … in the Memorial Garden.
Benevolent Giving …

As Chairman of the Benevolence Committee, I receive a lot of requests for gifts. On occasion the application and the name of the organization do not begin to tell the true story behind the name. *Fort Snelling Memorial Chapel Foundation* has for many years supported an organization called **PRISM** (People Responding In Social Ministries), which is a 501(c)3 non-profit organization based in Golden Valley, MN.

To learn more about this organization, I made contact with Elizabeth Johnson, Executive Director. She invited me for a tour on 1 June 2007. PRISM was founded in the early 1970’s by local area churches to provide food and clothing to low income families outside of the downtown Minneapolis area. Ms. Johnson stated, "There is a great need for our service out in the suburbs, where there are a lot of families who are struggling to make ends meet."

PRISM was also instrumental in establishing other organizations such as: *Second Harvest, Emergency Food Shelf* and several other food shelves in the area. The PRISM mission statement is *to walk alongside families by providing support based programs that encourage self-sufficiency, while keeping dignity with accountability.*

I was very surprised by all the programs that PRISM provides, such as:
- Food shelf store atmosphere that a person can pick out the food they want, up to a two month supply.
- Clothing store where the recipient is charged .50 cents per pound and if they cannot afford it, they can receive a clothing voucher.
- Financial assistance to sustain housing and fund a vehicle repair with a 0% loan.
- On site car repair at 60% below normal cost; staffed by one paid mechanic and many volunteer mechanics.
- Provide transportation to senior citizens and low income families to church, medical appointments, early childhood appointments and to the food shelf. In 2006, PRISM provided over 40,000 rides ($5.00 round trip charge).

If anyone would like to donate, they will accept: non-perishable foods; new or gently used clothes; automobiles in good working condition; bedding/linens in very good condition; new school supplies; small appliances in good working condition; cash or stock donations.

The efficiency of the organization allows .94 cents out of every $1.00 donated to go directly to programs. They currently run on a $2,172,200 annual budget. There are over 300 volunteers, which donate over 22,000 hours. In addition, support is received from over 35 area churches, local grocery stores, Boy and Girl Scouts, Lions Clubs and many local businesses. In 2006, PRISM supported over 3,500 families from crisis to stability.

I was extremely impressed with the whole organization and the director, Elizabeth Johnson, who graduated from college in social work and started out at PRISM as volunteer. She has been with the organization for over 12 years. I want to like to say "thank you" to Ms. Johnson and their hard working staff for making a difference in people's lives that are in real need. If you would like more information about PRISM, please call 763/529-1350 or write 730 Florida Ave, Golden Valley, MN 55426. E-mail ejohnson@prismmpls.org.

Sincerely,
— Pat Hoy,
Chair Benevolence Committee

*This congregation tithes (10%) from its plate offerings. If you know of an organization/ministry ... that is in keeping with our purpose .... please feel free to secure an application to submit for financial support in 2007. Simply call the Foundation Office at 612/970-7866 ... and provide a name and mailing address.*
Celebrating 40 Years
(1967 - 2007)

Fort Snelling Memorial Chapel Foundation

This is a non-denominational Christian church founded in 1967. We invite you to join us for worship each Sunday at 11:00 a.m. at this historic Chapel.

The Fort Snelling Veterans Memorial Chapel is a unique Minnesota memorial — a splendid monument to the patriotism, the moral earnestness and the convictions of the people of this state — a shrine to commemorate those who have died for their country. Weekly Sunday worship is sponsored by the Fort Snelling Memorial Chapel Foundation and is not subsidized by the state.

For Fort Snelling Memorial Chapel Foundation information call the Foundation Office at (612) 970-7866, or write to the Fort Snelling Memorial Chapel Foundation 1 Federal Drive Fort Snelling, MN 55111-4027 or e-mail to info@fortsnellingmcf.org or check our web site at www.fortsnellingmcf.org

Ft. Snelling Memorial Chapel Foundation Staff
Rev. Dr. Kenneth L. Beale, Jr., Chaplain
Ruth Fardig, Minister of Music
Leila Campbell, Administrative Assistant

The Snelling Spirit Staff:
The Snelling Spirit is a bimonthly publication of the Fort Snelling Memorial Chapel Foundation. We welcome your input, your letters and your suggestions.

Feature Contributors:
Rev. Dr. Kenneth Beale, Jr.
Newell Chester
Ruth Fardig
Karen Hodge
Pat Hoy
Kay Schoen
Patricia Swanson
Photographer:
Leland Granberg
Layout/Design/Printing:
Leila Campbell
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>5th Sunday after Pentecost</td>
<td>Independence Day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “Which Way, America?”</td>
<td>Music: Reuben Ristrom Jazz Trio</td>
<td>1:00 p.m. Annual Ice Cream Social</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>6th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “Becoming a Person of Integrity”</td>
<td>Music: Harmony Three</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>7th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “Leaving a Lasting Legacy”</td>
<td>Music: HeartSong, Mixed Quartet</td>
<td>1-3:00 p.m. 7th Annual CHAPEL PICNIC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
</tr>
<tr>
<td>8th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “Three Big Temptations in Life”</td>
<td>Music: Happiness Emporium</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Fort Snelling Memorial Chapel Foundation Staff**

Chaplain: Rev. Dr. Kenneth L. Beale, Jr. — Phone: 612/747-1059 — E-mail: kenneth.beale@us.army.mil

Minister of Music: Ruth Fardig — Phone: 612/238-5826 — E-mail: ruthfardig@aol.com

Administrative Assistant: Leila Campbell — Phone: 612/970-7866 — E-mail: info@fortsnellingmcf.org

Website: www.fortsnellingmcf.org — Fax: 612/970-7867 — Dial-a-Devotional: 612/970-7866, ext. #2
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aug 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>9:00 a.m. Worship Mtg. @ Kay Schoen home</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aug 5</td>
</tr>
<tr>
<td>Fort Snelling Memorial Chapel Foundation Staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplain: Rev. Dr. Kenneth L. Beale, Jr. — Phone: 612/747-1059 — E-mail: <a href="mailto:kenneth.beale@us.army.mil">kenneth.beale@us.army.mil</a></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minister of Music: Ruth Fardig — Phone: 612/238-5826 — E-mail: <a href="mailto:ruthfardig@aol.com">ruthfardig@aol.com</a></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative Assistant: Leila Campbell — Phone: 612/970-7866 — E-mail: <a href="mailto:info@fortsnelling.org">info@fortsnelling.org</a></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Website: <a href="http://www.fortsnellingmcf.org">www.fortsnellingmcf.org</a> — Fax: 612/970-7867 — Dial-a-Devotional: 612/970-7866, ext. #2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aug 6</td>
</tr>
<tr>
<td>5</td>
<td>10th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11:00 a.m. Holy Communion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “Broken and Spilled-Out”</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music: VA Choir, Mixed Voices</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>11th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “The Real McCoy”</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music: Karin &amp; Dan Wickman, Piano &amp; Voice Duo</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>19</td>
<td>12th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermon: “A Word to the Church’s Cynics”</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music: North Suburban Chorus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
</tr>
<tr>
<td>26</td>
<td>13th Sunday after Pentecost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10:00 a.m. Bible Study</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11:00 a.m. Worship Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guest Speaker: Rev. Ralph Rideout</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music: Marilyn Simmons, Soprano Soloist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
</tr>
</tbody>
</table>